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for this except as a gift, and black and cheaper stuff, which they think better; also of glass and bronze beads; and, in addition, a few jars of brandy, for most of the natives are great drinkers. For these goods they get in exchange oxen, cows, and sheep, sometimes panther skins, etc. At first the traders display a big portion of tobacco, generally about two spans long, for the ox or sheep that is to be exchanged, always adding a little bit (this they call *kortom*), otherwise the natives do not think themselves bound to keep the contract. The natives also often demand a tot of brandy. Then the portion of tobacco must be gradually reduced to at most one quarter.

On their first arrival, especially to the powerful Essequas —the Governor sends his men to them only once a year, so that by means of the long delay they may be the more eager for their tobacco, etc., and on these occasions they come a long distance to meet our traders, bringing with them a prime wether (they call it *etom schaep*) — a portion of the tobacco must be given as a present, for which their return is the gift of the wether. On an occasion like this as many as 100 or 200 oxen, in addition to sheep, may be acquired by our men. But care must be taken not to let them see the supply of merchandise; otherwise our men would be in instant peril of death. They were taught this lesson by the brother of the King of the Essequas, who, if the old king himself had not prevented it, would have killed them all for the sake of plunder.[55]) A son of the old king is at present on the throne, and rivals his father in his love for us. None of them will ever exchange a white ox or cow, which they look upon as an invaluable leader of the herd.[56]) This observance they perhaps adopted from the Egyptians, who worshipped Isis in the likeness of a white cow, and who inhabit the same quarter of the globe as they do. Their first prayer is that the Great Chief (for they pray to God) should send them a white ox.

The usual halts which these disciples of Mercury make on their journeys from the Fort are: (1) de Ruyterwacht, beyond which none of our people owns a farm; (2) de Kuylen, hence to the first river in Hottentots Holland, which is the limit of the control of the Noble Company; (3) across the lofty mountain in the same; (4) to Kaffenhuis

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[55]) I have been unable to find any official account of this incident.

[56]) No other contemporary writer, as far as I am aware, mentions this special reverence for white cattle, nor is it found confirmed in the works of later authorities.

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arborem. 9. ad [n]) casas anserinas. 10 ad [o]) flumen latum. 11. ad paradisum, locum propter amoenitatem ita appellatum: ubi ex argillaceae terrae, aquas inquinantis, copia magna boni laticis inopia est. 12. Ultimo denique ad [p]) concharum sinum, qui CXXXVI. circiter leucis a *Propugnaculo* distat.

CAP. XIX.

De modo saltandi.

Tripudiis, quae miris gesticulationibus exercent, summopere gaudere videntur: cum, si vel minimus in illis religionis sensus sit, illam saltationis ritu maxime peragant. Quamprimum enim luna exsurgit, undique concurrunt. Mares prono corpore pedibus fortiter pulsant humum, unisono, sed vel remissione vel intentione, ejulatu boantes, vultu semper aeque gravi; ubi feminae circumsedentes inaribus plaudunt canentes. Quod si forte in nostratium aedibus *speculum* offendant, ridiculo gargalismo animum titillant, propria cum *Narcissa* delectati forma, mimicis gestibus in effusos dissolvuntur saltus, ut saepe defessi prosternantur; sicuti saepius ab *Hottentotto* juvene, in nostro hospitio famulante, conspexi.

CAP. XX.

De Religione.

Barbara licet & plane brutalis haec *natio*, ut inter eas [q]) gentes, quae legem etiamsi non habent, naturae quae legis sunt, faciunt, recenseri non possit exlex. Attamen *summi* cujusdam *Entis* vel leviculam cognitionem habere videntur, saepe de *supremo* quodam *Capitaneo* memorans:

n) de ganse krallen.
o) breede revier.
p) Moesel-baey.
q) Roman. cap. 2.

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* I take this to be a mistake for Kafferkuils rivier. Mossop (V.R.S. 12, Appendix C) identifies Caffer Kuils rivier (doubtfully) with Palmiet Rivier in the Caledon district, which suits this passage. Mossop's notes to his translation of Schrijver's journey to the East (*op. cit.*) give the best information available on this whole itinerary. (B.F.)

[q]) Most of the early writers on the Hottentots state that at new moon and at full moon the people spent the night in dancing, singing and merrymaking. None of them, however, declare explicitly that the Hottentots worshipped the moon, except for Kolb, who says that they looked on the Moon as their visible

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River;* (5) to Knoflochs Krallen; (6) to Botter River; (7) to Rivier Sonder Eynde; (8) at six days' journey from the Fort, Jacob Ragen's Boom; (9) Ganse Krallen; (10) Brede River; (11) at Paradise, a place so called on account of its charm, where by reason of the prevalence of clayey soil which colours it, there is a scarcity of good water; (12) the last stage, to Mossel Bay, about 136 *leucae* distant from the Fort.

CHAP. XIX.

Their Mode of Dancing.

They take the greatest delight in dancing, which they perform with astonishing gesticulations. If they have the least feeling for religion, it is in the observance of the dance that they most show it. As soon as the moon rises, they run together from all sides. The males, with their bodies leaning forward, stamp on the ground vigorously with their feet, loudly chanting in unison with rising and falling intensity, and with a fixed expression of seriousness on their faces; the women sit round in a circle clapping and singing.[1])

If by chance they encounter a mirror in the houses of our countrymen, charmed like Narcissus by their own appearance, they express their amusement and delight by a ridiculous display, abandoning themselves to a wild pantomimic dance before the mirror until often they collapse with exhaustion. I have frequently observed this in the case of a Hottentot youth, a slave in the house where we lodged.

CHAP. XX.

Religion.

Though this nation is barbarous and brutish, yet, since it is numbered among those peoples who though they have not the law yet do the things that are of the law of nature, it cannot be regarded as being utterly lawless. They seem even to have some slight knowledge of a supreme being, since they often speak of a Great Chief; for when the

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God, which they called Gounja, or "Great Chief", and who gives the words of a prayer addressed to it. Roos and Marais, in 1763, also record an invocation to the moon. The evidence is on the whole very slight, but if taken in association with the fact that the allied Bushmen unquestionably prayed to the Moon, there seems no good reason to doubt that the Hottentots also revered the earth's satellite, which figures so prominently too in their mythology. The question is discussed more fully by Schapera, *op. cit.*, 373-6.